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with the compliments of  
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Haida songs



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SCNHRB

# HAIDA SONGS

BY

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## INTRODUCTION.

THE following songs were collected by the writer in connection with his work for the Jesup North Pacific Expedition during the winter of 1900-01. The general characteristics of the songs were described in "Contributions to the Ethnology of the Haida" (Publications of the Jesup North Pacific Expedition, Vol. V, p. 121). As has been stated in a discussion of the songs, the cradle-songs are the property of the various families. For this reason the songs which form the bulk of the collection here presented are arranged according to the families to which they belong. The names of the families will also be found in the publication before referred to.

The following alphabet is used for rendering Haida songs: —

### EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

		A,		
i e,	î,	a,	ô,	o u
ī ē,	ä,	ā,	(â),	ō ū
		a	o u	

A     obscure *a*.

i, e,   are probably the same sound, intermediate between the continental values of *i* and *e*.

î = *i* in *hill*.

a     has its continental value.

o, u,   are probably the same sound, intermediate between the continental values of *o* and *u*.

ä = German *ä* in *Bär*.

â = *aw* in *law*, only in foreign words.

<sup>a o u</sup> indicate that the preceding consonant is pronounced with *a*, *o*, and *u* position of the mouth respectively.

	<i>Sonans.</i>	<i>Surd.</i>	<i>Fortis.</i>	<i>Spirans.</i>	<i>Nasal.</i>	
Velar. . . . .	g	q	q!	x	—	
Palatal . . . . .	g	k	k!	ḡ	ñ	
Alveolar. . . . .	d	t	t!	s	n	
Dental . . . . .	dj	tc	tc!	—	—	
Labial . . . . .	b	p	—	—	m	
Lateral . . . . .	ḷ	L	L!	ḷ	—	l
Laryngeal catch and breathing . . . . .	ʔ			x		
	h, y, w.					

+ indicates great length of preceding vowel.

I have omitted the anterior palatal series, because the Haida sounds which should be classed under that head seem to me accidentally produced, owing to the presence of a following close vowel. *p* seems to occur only in onomatopoeic elements; *b* occurs not more than two or three times in strictly Haida words; and *m*, although considerably more abundant, is by no means common. The catch (ʔ) is used in Masset instead of Skidegate *g* and *x* instead of Skidegate *x*. *x* is like German *ch* in *Bach*; *ḡ* is similar, but pronounced farther forward. Even among old people the fortis-sounds are frequently reduced to simple pauses. This is particularly true of sounds formed far forward in the mouth. At other times they are uttered with rapidity and force. In recording my texts, I found it difficult to distinguish fortis-sounds from sonants. *ḷ* sounds something like *dl*, and *L* something like *tl* or *kl*; in both the tip of the tongue touches the back of the teeth, and the air is expelled at the sides: *ḷ* is similar, but more of the tongue is laid against the roof of the mouth, and a greater volume of air allowed to escape. *ñ* is identical with English *ng* in such words as *string*.

Words in parentheses in the translations have been added to make the sense of the Indian clearer; bracketed words or parts of words in Indian indicate forms which are inserted in the rhythmic songs, but would be omitted in prose.

## I. — CRADLE-SONGS.

(Skidegate Dialect.)

Xā'gi lā'nas.

I.

L'djā'ada kūdjū's lū Q!ō'na l'nagā'-i ya'kA'si'ga L gaya'oga  
 A woman it was when Skedans the town of middle in its smoke  
 sgaqō'nga-ñña's lū'hao L djā'adaga-i!  
 large may be when what (kind of a) woman  
 (are you)!

L'djā'ada kūdjū'sgu Lga-i gA'nla-i ge'ista L! sī'qîgañ[ga]  
 A woman was there Skedans Creek out of they make the noise  
 qa-ixuna'ñ-ñña's lū'hao L djāadā'ga!  
 of singing may when what (kind of a)  
 continually (not) be woman are (you)!

You need not think that the smoke of your house in the middle of Skedans will be as great as when you were a woman (in your previous life upon earth <sup>1</sup>).

You need not think that they will make such a continual noise of singing in Skedans Creek as they used to when you were a woman (in your previous existence).

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<sup>1</sup> The child is considered a re-incarnation of some dead relative.



## Q!ā'dasgo qē'gawa-i.

## 2.

Gí'tins dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Gí'tins dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Adī'daxua xA'nhao wa'ga gadjū'+wan sū'gañ,

Here behind us yet his wife sits, he says,

Adī'daxua xA'nhao wa'ga gadjū'+wan sū'gañ.

Here behind us yet his wife sits, he says.

Hala' waga daogí'+lgēgo+.

Come his let us go up and get.

Hala' waga daogí'+lgēgo+.

Come his let us go up and get.

Ha hí'djigana xA'nhao wa'ga gā'djiwan sū'wañ,

My own boy yet his (wife) sits there he says,

Adī'dexua xA'nhao wa'ga gadjū'+wan sū'gañ.

Here behind us yet his wife sits he says.

He says<sup>1</sup> he is going to marry his own Eagle-Woman,

He says he is going to marry his own Eagle-Woman.

His wife is sitting right behind (the town), he says;

His wife is sitting right behind (the town), he says.

Come, let us go up and get her!

Come, let us go up and get her!

My own boy is saying his wife sits there.

His wife is sitting right behind (the town), he says.

## 3.

Ha'la+ dī'+ga+ skí'nxalga'go.

Come for me all wake up.

Ał qā'+ñgadigwāñga,

I dreamed about,

Ha ha gasí'n xega'nñ.<sup>2</sup>(Laughing) they are going to make  
a noise about him.<sup>1</sup> "To say" is used here for "to cry."<sup>2</sup> Each line of this song is repeated.



Come, wake up, and listen to me!

I dreamed about it.

Ha, ha! oh, what a noise they are going to make over him (at the potlatch)!

### Qā'gials qē'gawa-i.

[The following cradle-songs for boys and girls are said to have been sung in the sequence here given when sung at potlatches; at least, the position of the last one was fixed.]

(For Boys).

#### 4.

Ā'+yaña+ ā'+yaña+ ā'+yaña+ ā'+yañe a'+yañō,

Be careful, be careful, be careful, be careful, be careful,

A+îldja'o-gaña a+îldja'o-gaña ā'yañē ā'yañē.

One who is a noble- one who is a noble- be careful, be careful.

l. gē'ida+lañ q!a'oxañ [s]gē'+xan aqā'dji la' aya+<sup>1</sup>

Wherever you sit into that place his head here you (pl.)

q!aisgēdī'go q!ai'xas gē+ kū'djugwa+ñgasa+ñ.

take off and put without anything he will rove about.  
away

Ayañā'+a îldja'o-ga'ñañ gan dañ hī'dja gadjū'ganē.

Be careful one who is a noble- for you sit as a boy belonging  
man to a good family.

Be careful of him, be careful of him, be careful of him,  
be careful of him, be careful of him.

This nobleman, this nobleman, be careful of him, be  
careful of him,

Wherever you sit, take off his head and put it away, or  
he will travel about without anything (i. e., in poverty).<sup>2</sup>

Be careful of this nobleman, etc.

<sup>1</sup> Aya is equivalent to wa.

<sup>2</sup> The father of an Eagle girl must give away blankets to this boy's parents, so that he will marry no one else when he grows up. That is what "taking off his head" means. The reference to his poverty is made with mock humility.

## 5.

Hao gĩ'na ḡA+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

Hao gĩ'na ḡA+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

NAñkĩ'lsLas agA'ñ i'ndaLxagā'gAnî.

NAñkĩ'lsLas himself made a human being.

Skĩls nagā'ḡa kūskĩ'ndias ē'dji, wa'sta Q!aku'ngwi

Property in the house was, from it Rose Spit towards

ḡa-itḡaga'ñ da'ñał Ldjūdal.

his flood with tidal wave went.

Gwa-isku'n xā'-idaga-i xA'nhao dañ nā'ḡa łkiä'sigei

North Island people even your house towards the door

gut gunL!ḡa'ndias ē'djî.

are as many as when waves meet each  
other and are packed close together.

Hao gĩ'na ḡA+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

This is why you are a boy

This is why you are a boy

NAñkĩ'lsLas has become a human being.

From the property in his house a flood went towards  
Rose Spit.

Even from North Island the people are crowded into your  
house, as when waves meet and are packed together.

That is why you are a boy.<sup>1</sup>

## 6.

A+ya+ñā'+ ayā'ñē ā'+yañō.

Be careful, be careful, be careful.

La hao ildja'oga+n.

He is a nobleman.

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<sup>1</sup> The child is born to give these great potlatches. His property is likened to the flood raised in the time of NAñkĩ'lsLas, and it is said that people will crowd into his house even from North Island.

Y+lgiañ waga'ñ(añ) kū'+skî+twas sē+ lū tcī'nañ qōniga'-i  
 (Face) like it will be wherever your his grand- powerful  
 changed place is father

gī a la qeałdī'+ga.

for he looks expectantly.

Ayā'ñō a o ildja'oga+n.

Be careful, this is a nobleman.

Be careful (of the child), be careful, be careful.

This is going to be a great man.

His face will be changed wherever he may be, when he  
 looks for the coming of his powerful grandfather<sup>1</sup> (and  
 sees him).

Be careful, this is going to be a great man.

## 7.

A+yañē'+ ā'da gua ē'dji tcī'na-i.

Be careful you ? is grandfather.

A+yañē'+ ā'dā gua ē'dji NAñkí'lsLas.

Be careful you ? is NAñkí'lsLas.

A+yañē'+ a'qwēs nañ kîtnā'ñugîn.<sup>2</sup>

Be careful this sky onc touched.

Be careful. Is this you, grandfather?<sup>3</sup>

Be careful. Is this you, NAñkí'lsLas?<sup>3</sup>

Take care. This is perhaps the one that touched the sky.<sup>3</sup>

## 8.

U'yatē u'yatē da'lañ ya'ta+gada'ldia'asañ.

Only only you are going to be a ya'ta.<sup>4</sup>

U'yatē u'yatē da'lañ ya'ta+gada'ldia'asañ.

Only only you are going to be a ya'ta.

<sup>1</sup> Skedans and his people called Djē'basa, the Tsimshian chief at Kitkatla, "grandfather," and *vice versa*. After he has become a man, the child's face will look joyous when he sees his Tsimshian friends approach.

<sup>2</sup> Equivalent to uga'ñgîn.

<sup>3</sup> The mother refers to ancestors, one of whom is possibly being reborn in her child. "The one that touched the sky" is Many-Ledges (T'ēs qoa'naiya), a cliff back of Skedans inhabited by a supernatural being.

<sup>4</sup> One of high family, who wants for nothing.

A tcī'na-i+ lānā'+ga a'+ñga la xī'+tskūtsga.

His grandfather's town his he will fill with property seaward.

Dī qé'ndaldigoasi' lū qí'ñgets nā'ga-i [a] gut ɣan aq|ē'da  
You are of the great since chief's house each (ncar) carving  
people other

qînskitsgā'dias.

large toward the east  
(or seaward).

DalA'ñ ya'ta gadA'ldiasañ.

You a ya'ta are going to be.

Only you are going to be a ya'ta.

Only you are going to be a ya'ta.

You will fill up your grandfather's town seaward with property.

Since you are of the great people, your chief's houses will have large carvings seaward.

You are going to be a ya'ta.

## 9.

Wagaña'ñ ɣē'il+dia+ñ,

Like it it has become,

Wagaña'ñ ɣē'il+dia+ñ,

Like it it has become,

Ḡadō'+ ḠaḡA'lda-kun ḡadō' dalɣí'sldiañ.

Around ḠaḡA'lda point around lots of canoes are coming.

Wagaña'ñ ɣē'il+dia+ñ,

Like it it has become,

Wagaña'ñ ɣē'il+dia+ñ.

Like it it has become.

Now it has come to pass,

Now it has come to pass.

Plenty of canoes are coming around Point ḠaḡA'lda<sup>1</sup> (to potlatches).

Now it has come to pass,

Now it has come to pass.

<sup>1</sup> A point of land southwest of Skedans village.



Gīnā'+ hñxΛ'n, gīnā'+ hñxΛ'n,

Things all sorts of, things all sorts of,

A L nao da'o-gadAldiañ, a L nao dao-gadAldiañ.

As many as grow up well, as many as grow up well.

Sqa'gī tī'ga q!alA'hñsgua,

Dog- kill he is not going to  
salmon be able,

A L nao dao-gadAldiañ, a L nao dao-gadAldiañ.

As many as grow up well, as many as grow up well.

A xā'gu tī'ga q!alA'hñsgua a,

Halibut kill he is not going  
to be able,

A L nao dao-gadAldiañ, a L nao dao-gadAldiañ.

As many as grow up well, as many as grow up well.

Ga'-igīts tī'ga q!alA'hñsgua,

Cedar-bark kill he is not going  
(i. e., to chop) to be able,

A L nao dao-gadAldiañ, a L nao dao-gadAldiañ.

As many as grow up well, as many as grow up well.

As many things as grow (he may not kill).

As many things as grow (he may not kill).

Dog salmon he may not kill.<sup>1</sup>

As many as grow, as many as grow.

Halibut he may not kill.<sup>1</sup>

As many as grow, as many as grow.

Cedar-bark he may not kill<sup>1</sup> (i. e., chop),

As many as grow, as many as grow.

Gūs hñ kūdjū'diañ, gūs hñ kūdjū'diañ?

What are you for, what are you for?

Sgā'na hñga-i kūdjū'diañ

Supernatu- you are (you) are there  
ral power going to have for

Gūs hñ kūdjū'diañ, gūs hñ kūdjū'diañ?

What are you for, what are you for?

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<sup>1</sup> Because the slaves will do it for him.

Gatxala'ñ lu í'sdala-i kî'lskūna

In front of canoe to (have) he will not  
him pass like

Ā'hao ħñ kūdjū'diañ

For that he is going to be

Gūs ħñ kūdjū'diañ, gūs ħñ kūdjū'diañ?

What are you for, what are you for?

Sgā'na ħñga-i kūdjū'diañ.

Supernatu- you are (you) are there  
ral power going to have for.

What are you for, what are you for?

You are to have a supernatural helper.

What are you for, what are you for?

You will not let canoes pass in front of you.<sup>1</sup>

That is what you are for.

What are you for, what are you for?

You are to have a supernatural helper.

## 12.

K!ūstí'ñ gwał'ñasi, k!ūstí'ñ gwał'ñasi, wā'ga qā'dji ła

Two if there were, two if there were, their heads I

dagaga'ol'ñasi.

would keep.

K!ūstí'ñ gwał'ñasi, k!ūstí'ñ gwał'ñasi, wā'ga qā'dji ła

Two if there were, two if there were, their heads I

dagaga'ol'ñasi.

would keep.

If there were two (boys), if there were two, I would keep  
their heads.

If there were two (boys), if there were two, I would keep  
their heads.<sup>2</sup>

<sup>1</sup> If people of low family passed close in front of chiefs' houses in their canoes, they might be injured or enslaved.

<sup>2</sup> As a mother received property from the parents of the girl her son married, she would have received more if she had had two sons. Mothers who did not make these gifts were laughed at.

(For Girls.)

## 13.

ḠA'nhao dāñ djā'ada-gadjū'gāñ, dāñ djā'das, dāñ djā'das,  
 For you are a woman, you are a woman, you are a woman,  
 dāñ djā'adas, dāñ djā'adas.

you are a woman, you are a woman.

Gañ dāñ djā'ada-gadjū'gāñ, dāñ djā'adas, dāñ djā'adas,  
 For you are a woman, you are a woman, you are a woman,  
 dāñ djā'adas, dāñ djā'adas.

you are a woman, you are a woman.

Xā'na qā'ñi ðkliä'na-i kîldā'l!xaiḡaiḡan dāñ djā'adas, dāñ  
 Skidegate Inlet the woods you are going to command you are a woman, you  
 (i. e. timber)  
 djā'adas.

are a woman.

For this you are a woman, you are a woman, you are a woman,  
 you are a woman, you are a woman, you are a woman.

For this you are a woman, you are a woman, you are a woman,  
 you are a woman, you are a woman, you are a woman,

To command the sticks (i. e., house-poles) of Skidegate  
 Inlet,<sup>1</sup> you are a woman, you are a woman.

## 14.

Hao dala'ñ sgā'nxanhao ya'tē gadā'ldiganê q!o'ldjat, hao  
 You only ones were brought up well chief women,  
 dala'ñ sgā'nxanhao ya'tē gadā'ldiganê q!o'ldjat,  
 you only ones were brought up well chief women,

Q!ō'na-kun ḡadō' ga ḡnda'l!xaga-iyu.

Skedans point around sit in his canoe and come  
 with him.

Hao dala'ñ sgā'nxanhao, etc. (four times).

You only ones, etc.

Tci'nañ qō'naiya-i ḡwai'ḡa+ḡut aḡ dala'ñ dāñq!ā'-isgidan sū.

Your grand- powerful his islands together you pulled it is  
 father said.

A'ñḡa ḡi A'ñḡaxawā'yu.

Theirs to how they act with it.

<sup>1</sup> The girls of this family often married Skidegate chiefs. So the girl will command when house-poles are to be raised.



Hao dala'ñ sga'nxanhao, etc. (four times)

You only ones, etc.

Q!ēdas klia'oga gi gaxa-ūxansLiya'-i yu.<sup>1</sup>

Tattoo for sit down (or take the position).

You, chief women, are the only ones brought up well enough; you, chief women, are the only ones brought up well enough,

To sit in (the chief's) canoe and come around Skedans point with him.

You, chief women, are the only ones, etc. (four times),

To pull your powerful grandfather's islands<sup>2</sup> together, they say.

You, chief women, are the only ones, etc. (four times),

To sit down to receive tattoo-marks.

## 15.

Hao a'+gadal, hao a'+gadal, a tcī'na nā'ga qā'li+ gut  
That is right, that is right, grandfather's house inside around the

dao<sup>3</sup> gutīA q!a-iguxanskiä'nsi.

in different sit around in groups  
parts (the slaves).

WA ĩkia'gua gaga'-i nañ q!a'ouwas la hao aga'ñ gā'djida  
Near the door far off one sits him let take care of you

hao aga'ñ gada'lda

let him take care of you

Hao a'+gadal (eight times).

That is right.

That is right, that is right, (the slaves) sit in groups around the inside of your grandfather's house.

Let the one sitting far off near the door take care of you, take care of you.

That is right, that is right, that is right, that is right, that is right, that is right, that is right.

<sup>1</sup> Yu is equivalent to hao.

<sup>2</sup> "Your grandfather" is Raven, and the islands are the Haida country and the mainland. Reference is perhaps made to mainland marriages.

<sup>3</sup> Equivalent to ga-i.

## 16.

Dī Llnaxan gē'idañ hao a gūdā'ngani[hē].

I like that became they used to wish.

Wagaña'ñ ò la gēifsgia'ñ hao ò.

Like that she became soon.

Ā'haō dala'ñ sgA'NXAN kī'lsLA-i<sup>1</sup> ya'ta dī gadAldjī'gañ  
 You only chief only you are (said of a high  
 (or fit) family)

hao ò+.

They used to wish that I should be like that.

Like it she soon became.

You are the only ones fit to be chiefs' daughters.

## 17.

Hao dala'ñ sgA'NXAN kī'lsLA'is<sup>2</sup> ya'ta gadA'ldīgankwē;  
 You only chief are of a high family;

Hao dala'ñ sgA'NXAN kī'lsLA'is ya'ta gadA'ldīgankwē.  
 You only chief are of a high family.

Gī L! (aya+) q!otgā'ndixan djā'gada'ñganî.

For they used to be soliciting (they) tried to get the  
 woman a long time.

Hao dala'ñ sgA'NXAN kī'lsLA'is ya'ta gadA'ldīgankwē;  
 You only chief are of a high family;

Hao dala'ñ sgA'NXAN kī'lsLA'is ya'ta gadA'ldīgankwē.  
 You only chief are of a high family.

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

For (you) they begged a long time (to obtain you in  
 marriage).

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

<sup>1</sup> Or gī'tsîs ("chief's daughter").

<sup>2</sup> The second verse of this song is identical with this one, except that q!o'ldjat ("chief woman") is substituted for kī'lsLA'is wherever it occurs.

## 18.

Hala' ga'gĩn gao-o (eight times)

Come, let her sit on my lap  
(or "let us have her")

Ga ga'os waḷū'xan ɬa gu'tgi gagaga'ngao gu'tgi ska'n-  
The villages all to each other hand (her) to each other hand.  
digo ɬa.

ɬa sgun ga'gĩnūgwā'ñ, ɬa sgun ga'gĩnūgwā'ñ.

I only take care of her now, I only take care of her now.

Hala' ga'gĩn gao-o (several times).

Come, let her sit on my lap.

Come, let her sit on my lap! (eight times)

All the villages used to hand her to one another.

Now only I take care of her, now only I take care of her.<sup>1</sup>

Come, let her sit on my lap! (several times)

## 19.

Gū'slao gūdja'+gaña<sup>2</sup> dala'ñ ga k'ĩngatsgas ga dā daogĩt  
Why your daughters you to news went down what did you  
come after,

gadā'lañ?

well brought up one?

Ga gĩña'ñ a gĩ xa'n hao L! qā'yĩngā'ña gē'da gagĩhĩña'ñ  
Crying for (no one) they attend you place where she is crying  
gaga'ogwañ gadal, gē'da gagĩhĩña'ñ gaga'ogwañ gadal.  
lying about, well brought place where she is crying lying about, well brought  
up one, up one.

On account of what news of your daughters<sup>2</sup> going down  
to you (to The Land of Souls) did you come up for  
something, well brought up ones?

There is now no one to attend to you on account of  
your crying, where you are crying about (because there  
are now no slaves), well brought up one, where you are  
crying about, well brought up one.

<sup>1</sup> This means that all the people of all villages used to be slaves of this family, and so took care of the baby, but now the mother has to do it all herself.

<sup>2</sup> The second verse of this song is identical with this one, except that ūgō'ñ-gaña ("your fathers") is said to be substituted for the words gūdja'+gaña ("your daughters"), but gō'ñga is properly applied only to a man's father.





Q!ō'na qē'gawa-i.

22.

Hao tcī'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Gā'godiya-i gua sgā'naga, Gā'godiya-i gua sgā'naga.

Lies large ? is it powerful, Lies large ? is it powerful.

Hao tcī'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Q'ngodiya-i gua sgā'naga, Q'ngodiya-i gua sgā'naga.

Lies down greatly ? is it powerful, Lies down greatly ? is it powerful.

Hao tcī'nañ ɣaɬ tclā'anuga dā dā'ga uyā'tē gā'djuyañ.

Your grand- copper fire you own you only to sit greatly.  
father's are fit

Do you own your grandfather's town?

Lying large, has it supernatural power? Lying large, has it supernatural power?

Do you own your grandfather's town?

Lying greatly, has it supernatural power? Lying greatly, has it supernatural power?

You only are fit, sitting greatly, to own your grandfather's copper-fire.

(In Tsimshian.)

23.<sup>1</sup>

Nō'+ gunatō'+ na+ gunatō'+ (six times)

Wa+ gîtcî<sup>2</sup> q!ayam gwa'taksta nañigan ahō'yūda

down river (?) near

cry (?)

wāls'mgīgyêt<sup>3</sup> damgī+<sup>4</sup> q!adō'+

noble men

No+ gūnatō'+ na+ gūnatō'+, no+ gūnatō'+ na+ gūnatō'+.

<sup>1</sup> This and the following song are unintelligible, although a number of words may be recognized.

<sup>2</sup> Perhaps gîsi ("down river").

<sup>3</sup> The translation of this word applies only to the latter part of the word, excluding the first three letters.

<sup>4</sup> Dam indicates future.

(In Tsimshian.)

24.

Hē-ē-ē-ē+ gwâ'ldama aga'-i (six times)

HA'naagē hē-ē-ē-ē+ gwâ'ldama aga'-i ha-a-dī+ gîtcî q!Al

Woman

mâs (a) nī'cīna ałgū'<sup>1</sup> ha-a-dī+ gîł bēlha ałgu  
not (?) haliotis not (?)

Hē-ē-ē-ē+ gwâ'ldama aga'-i (three times).

Łgai-ū' lā'nas.

25.

Dī'nañ djat ī'+ngadju+

My child a (comes out having)  
woman married,

Dī'nañ djat ī'+ngadju+

My child a (comes out having)  
woman married,

[Aq!a] Q!aiya'-i aq!ōłgū'stA+,

Q!aiya'-i from the top of,

Dī'nañ djat ī'+ngadju+

My child a (comes out having)  
woman married,

Dī'nañ djat ī'+ngadju+.

My child a (comes out having)  
woman married.

My child comes out married,  
 My child comes out married,  
 From the top of (Mount) Q!aiya'-i,  
 My child comes out married,  
 My child comes out married.

---

<sup>1</sup> Probably ałgē ("not"), or łgu ("small").

Gît'î'n-djatsgañ yā'nañ++ sū'+ +gañ;  
 Eagle-woman his has already he is saying;  
                     own married,

Gît'î'n-djatsgañ yā'nañ++ sū'+ +gañ.  
 Eagle-woman his has already he is saying.  
                     own married,

Adī'daxua xA'nhao wa'ga gā'djiwañ sū.  
 Near right behind even his sits greatly, he  
                     [the town] says.

Ha'lai wā'ga da'ogŋkūxaogō;  
 Come, his (wife) let us all go up and get;

Ha'lai wā'ga da'ogŋkūxaogō.  
 Come, his (wife) let us all go up and get.

Adī'daxua xA'nhao waga gā'djiwañ su.  
 Near right behind even his sits greatly he  
                     the house says.

He is saying he has married an Eagle woman;  
 He is saying he has married an Eagle woman.  
 He says she sits greatly right behind (the town).  
 Come, let us all go up and get her!  
 Come, let us all go up and get her!<sup>1</sup>  
 He says she sits greatly right behind (the town).

AgA'ñ lē++dī'gō+, agA'ñ lē++dī'gō+, Lgalai'gūŋ djîna's.  
           Get ready (for him), get ready (for him), Lgalai'gūŋ women of.

Î'sñ ī'dja kūdjū'diañ ē'+ +ya a ŷldjao ī ai++îljao.  
 Again it is a boy, here nobleman, nobleman.

Get ready for him, get ready for him,<sup>2</sup> women of the  
 Lgalai'gūŋ<sup>3</sup> family.  
 Again it is a boy.<sup>4</sup>

<sup>1</sup> This refers to the marriage customs.

<sup>2</sup> That is, to marry him.

<sup>3</sup> An extinct branch of the Gî'tîns of Skidegate.

<sup>4</sup> Indicating that boys were scarce.



28.<sup>1</sup>

Giä'ḷū Xā'na qā'ḷi, giä'ḷū Xā'na qā'ḷi,

At the Skidegate Inlet, at the Skidegate Inlet,  
time time

DA'ñḷiai dā ḷḷda'ogo-ḷḷai'ya,

To swell up you burst (on that day),

Sgaḷē ḷstā'ūḷi kḷ'ḷsla-i (four times).

Secret having chief.

Society one day  
[or morning],

Ga-i ḷḷ ḷ'sta-ḷḷ kḷ'ḷsla-i (four times).

That do one day chief.  
(again),

Ga'odjaos ga'-ḷḷa ḷ'sta-ḷḷ kḷ'ḷsla-i.

Drum (town) at that do it some chief.  
place day,

Skidegate Inlet, Skidegate Inlet.

When you burst with swelling,

You had the Secret Society perform one day, chief.

Do it again, chief!

Do it one day at Drum Town, chief!<sup>2</sup>

## 29.

DalΛ'ñ sgu'nxan gua+ ā'hao qḷndia'haowus

You only ? here look about

Tcī'nañ ḷḷḷia'nga ḷ'ñga dalΛ'n hao ha-iludā'ḷḷ!xa ūya'te

Grandfather's timbers yours you got all out of the only fit  
(i. e., Raven peoples') woods to do

gaḷ'ḷdīgwa'ñ.

highly moving around.

Uyatē' gā'dalḷdiañ, uyatē' gā'dalḷdiañ, kḷ'ḷsla-i ya'ta

Only fit highly moving only fit highly moving chief fit to be  
around, around,

gā'dalḷdiañ.

highly moving around.

<sup>1</sup> The oldest of the set.

<sup>2</sup> Once when there was a great famine in Skidegate Inlet, the chief of Drum Town had enough property to hold a potlatch and save every one from starvation.

Are you the only ones who sit looking about?  
 You are the only ones fit to get all your grandfather's  
 timbers<sup>1</sup> out of the woods, chiefs highly moving around.  
 Highly moving around, highly moving around, chiefs  
 highly moving around.

---

Na yū'ans xā'-idaḡa-i.

30.

NAñkí'lsLas ḡōñḡā'+ qîndjî'wayū hao hao qînxîé'ndalañ.  
 NAñkí'lsLas's father a great one, such a great one  
 coming along.

Gua+ qîñḡē'dao î+dja'n sū qí'ñḡaḡwañ.  
 Halloo! great chief is he great one moving  
 says about.

Gua'+ qwîḡa (ḡî) ḡí'na ḡaḡîḡḡḡn ū'hao hao is  
 Halloo! sky to some- stretched up he is it is he  
 thing (like a rope) there,

qînxîé'ndal-añgua'.  
 great one moving along.

Qîñḡē'dō î+dja'n sū qí'ñḡaḡwañ gua'.  
 Great chief is he great moving halloo!  
 says about,

He says it is NAñkí'lsLas's great father moving along so  
 greatly.

Halloo, great chief moving about!

Halloo! he moves along greatly like something extending  
 to the sky.

Halloo great chief moving about!<sup>2</sup>

---

<sup>1</sup> That is, the Raven peoples' house-timbers. The baby is addressed.

<sup>2</sup> NAñkí'lsLas's father would be an Eagle, and the mother pretends that he is  
 reborn in her child.

## 31.

Ā'gua kīslā'-i agā'ñ inā'slda qī'ñlgałwā'n hao hao.

Here is chief growing himself up so great as he sits.

Dañ kī'ñgat ugua', dañ kī'ñgat ugua'.

You are getting rich (or you are getting rich (or  
great) sitting there, great) sitting there.

Dañ slū'łgałwāñ gua'. Dañ+ qī'ñlgałwāñ gua'.

You are moving so greatly You are highly moving as  
as you sit. you sit.

Dañ kī'ñgat ugua', dañ kī'ñgat ugua'.

You are getting rich (or you are getting rich (or  
great) sitting there, great) sitting there.

Dañ slū'łgałwāñ gua'. Dañ+ qī'ñlgałwāñ gua'.

You are moving so greatly You are highly moving as  
as you sit. you sit.

Dañ slū'łgałwāñ gua'.

You are moving so greatly  
as you sit.

Here the chief causes himself to grow up greatly as he sits.

You are becoming great, you are becoming great.

You are moving so greatly as you sit. You are moving  
highly as you sit.

You are becoming great, you are becoming great.

You are moving so greatly as you sit. You are moving  
highly as you sit.

You are moving so greatly as you sit.

---

Łgā'xetgu lā'nas.

## 32.

[Hao] ī'siñ [a a] Łgua' [a] dañ lalā'ga+gaga [ha] xēga'ñl-

Again

I do not  
expect

your

screens

inside

there will be

îña'-us wagî+gā'gîña'ñ gā'łgałwan.

a noise for it

(you) are  
crying

(you) are moving  
while sitting down.

I do not expect there will again be a noise inside your screens, for which you sit crying.<sup>1</sup>

## 33.

Hao í'sîñ a-a-a-a L'gua'-a-a-a Lŭgŭl'îña<sup>2</sup> xētga'+ dāñ xatga'  
 Again perhaps Upsct-Canoc in front of your father  
 ai+ dāñ gałgā'nda[ga] dāñ gałgā'łao lîña'-us.  
 you look around at new you taken care of expect to  
 things sitting be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

Hao í'sîñ a-a-a-a L'gua'-a-a-a giê'sta t!ā'go xandja'os gē  
 Again perhaps from where copper came from around  
 dāñ xatga' ai+ dāñ gałgā'nda[ga] dāñ gałgā'łao  
 your father you look around at new you be taken care  
 things of sitting  
 lîña'-us.  
 expect to be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

Hao í'sîñ a-a-a-a L'gua'-a-a-a giê'sta l'iman xa'ndjusgē  
 Again perhaps from where hide of some came around  
 mainland  
 animal  
 dāñ xatga' ai+ dāñ gałgā'nda[ga] dāñ gałgā'łao  
 your father you look around at new you be taken care  
 things of sitting  
 lîña'-us.  
 expect to be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

<sup>1</sup> These words are intended as a gentle reproof, reminding the child that he is too high born to cry in that way.

<sup>2</sup> A place north of Cape Ball.

Hao i'siñ a-a-a-a L'gua'-a-a-a giê'stA gu'l'xas xA'ndjus gē  
 Again perhaps from where big variety came around  
 of abalone  
 dAñ xatga' ai+ dAñ gałgā'nda[ga] dAñ gałgā'tao  
 your father you look around at new you be taken care  
 things of sitting

ñña'-us.

expect to be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.

Be careful,

be careful,

chief-woman.

Again perhaps you expect to sit up high in your father's  
 canoe,<sup>1</sup> chief-woman, and look around upon all things  
 in front of Upset-Canoe.

Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's  
 canoe, chief-woman, and look around the place whence  
 coppers come.

Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's  
 canoe, chief-woman, and look around the place whence  
 li'man-hides come.

Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's  
 canoe, chief-woman, and look around the place whence  
 abalones come.

Be careful, be careful, chief-woman.

---

<sup>1</sup> Chiefs' children used to be placed high up on blankets in the centre of trading-canoes so that they could look about. Here the baby is reminded of what she used to do in a former existence.



## 34.

Agua' q!oldja't xatgā'l++añ l.djîñ xā'-idaga-i gan  
 It may be chief-woman's fathers Bella Bella people with  
 Lūsqa'sL îndjā'was gu tc!aanū' djī'îña lā'na ła'-a-a-a  
 return by from being there the fire next to that let  
 canoe angry one  
 aga'ñ ha-i tc!îtga'go gū'anda.  
 let watch and tend you while you  
 lie about.

Gū'sta gī dā'gāgîña'ñ ga'gū'îwañ?  
 What for are you crying and sitting around  
 as a noble sits?

Gū'sta gī dā'gāgîña'ñ ga'gū'îwan?  
 What for are you crying and sitting around  
 as a noble sits?

Agua' q!oldja't xatgā'l++añ Gwai'got xā'-idaga-i gan  
 It may be chief-woman's fathers Ninstints people with  
 Lūsqa'sL îndjā'was gu Lgia'gusta lā'na ła'-a-a-a aga'ñ  
 return by from being there (one) next to that let let  
 canoe angry the door one  
 ha-i tc!îtga'go gū'anda.  
 watch and tend you while you  
 lie about.

Gū'sta gī dā'gāgîña'ñ ga'gū'îwañ?  
 What for are you crying and sitting around  
 as a noble sits?

Gū'sta gī dā'gāgîña'ñ ga'gū'îwañ?  
 What for are you crying and sitting around  
 as a noble sits?

Perhaps when the chief-woman's fathers return from being  
 angry with the Bella Bella people, that one (captured  
 slave) next the fire will take care of you while you are  
 lying about.

For what do you cry as you sit like a noble's child?

Perhaps when the chief-woman's fathers return from being  
 angry with the Ninstints people, that one next to the  
 door will take care of you while you are lying about.

For what do you cry as you sit like a noble's child?





Ha-ĩä' gĩdona';<sup>1</sup> ha-ĩä' gĩdona'.

Stop crying, chief's child; stop crying, chief's child.

Hao ĩsĩ'ñ hĩ'ñ Lgua ā gĩtsĩs gaodjuwa'-i hao dāñ ɣan  
 Again I do not chief's child's drums you for  
 expect

xēgĩdia' ĩna'gūs. Ha-i wA'gĩ(ñ) ɣagĩña'ñ ɣaɣgā'twañ.  
 sound are going to. Now for it crying moving about  
 seated.

Ha-ĩä' gĩthū'na ɣadjū'gan.

Stop great chief's child of noble  
 crying, child family sits.

Hai hai gĩthūna' ɣadjū'gan.

Now, now, great chief's child of noble  
 child family sits.

Ha-ĩä' gĩdona'; ha-ĩä' gĩdona'.

Stop crying, chief's child; stop crying, chief's child.

Hao ĩsĩ'ñ hĩ'ñ Lgua ā gĩtsĩs gua'gana'-i hao dan ɣan  
 Again I do not chief's child's heavy planks you for  
 expect

qĩ'ñgao dĩa'ō ĩna'gūs. Ha-i wA'gĩ[ñ] ɣagĩña'n  
 are going to lay are going to. Now for it crying  
 ɣaɣgā'twañ.  
 moving about seated.

Ha-ĩä' gĩthū'na ɣadjū'gan.

Stop great chief's child of noble  
 crying, child family sits.

Hai hai gĩthūna' ɣadjū'gan.

Now, now, great chief's child of noble  
 child family sits.

Stop crying, child! Stop crying child!

I do not expect that drums will sound for you, the chief's  
 child, again, for which you are moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child!

---

<sup>1</sup> Ha-ĩä' gĩdona' is equivalent to Lā'na gut u'tda nañgida's.

Stop crying, child! Stop crying, child!

I do not expect that they are going to lay heavy planks  
for you, the chief's child, again, for which you are  
moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child!<sup>1</sup>

## 38.

Ha dīdaxuī'+gī'+ ana'ñ xañgō' tAndjī'+wa'+s la+.

Towards the woods some one facing sitting down (like he (who  
common people) was sitting).

Dja Lana' q!o'guga+ō+.

Say, stop telling lies.

Dañ siwułAndjū'gā'+sga+[ha] djigA'ldaxwañ gī+djhao.

Your mouth will be crooked mosquito (i. e., people.  
common people)

One sits here like a common person facing the woods.

Say, stop telling lies!

Your mouth will become crooked, mosquito people.<sup>2</sup>

## 39.

Hala' sqada'l gō'ñga ū skîtgadjū'giagañ-uldies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ła aga'ña gutda'wonā'ga hadigwa'ñ Q!ō'na qē'gawa'-i.

You yourselves make ready in mind and time Those-born-at-Skedans.

Hala' sqada'l go'ñga ū skîtgadjū'giagañ-uldies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ła aga'ña gutda'wonā'ga hadigwa'ñ Djī'gua ał lā'nas.

You yourselves make ready in mind any time Town-of-Djī'gua-People.

<sup>1</sup> All this refers to potlatching and house-building.

<sup>2</sup> Some one uses the low-class word for "sitting down" to the child, and is told to stop or the wealthy will give away so many blankets as to put him to shame and "give him a bad name." That is what is meant by "your mouth will become crooked." Common people are called "mosquito people."

Hala' sqada'l gō'ñga ū skîtgadjū'giagañ-uldies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ła agA'ña gutda'wonā'ga hadigwa'ñ Dā'gañ sêl gīda'-i.

You yourselves make ready in mind any time Common-Food-Steamers.

Come, chief's child's father, sing a song for him, accom-  
panied by drumming, this morning!

Be ready, Those-born-at-Skedans!

Come, chief's child's father, sing a song for him, accom-  
panied by drumming, this morning!

Be ready, Town-of-Djī'gua-People!

Come, chief's child's father, sing a song for him, accom-  
panied by drumming, this morning!

Be ready, Common-Food-Steamers! <sup>1</sup>

## 40.

Adañ gō'+ñga nagā'ga, adañ gō'+ñga nagā'ga, Q!ō'na

Your father's house in, your father's house in, Cape Q!ō'na

kun sq!ē'na-i hao[a] ga ta goñatxa'ndies.

sea-gulls eating things are making cries.

Ga dañ gīdagatgā'ŋ uga'ñ.

All you are going to proudly  
these move as you sit.  
things

Adañ gō'+ñga nagā'ga, adañ gō'+ñga nagā'ga, Gīlū'sams

Your father's house in, your father's house in, Nass Inlet

sq!ē'na-i hao[a] ga tā goñatxa'ndies.

sea-gulls cat things are making cries.

Ga dañ gīdagatgā'ŋ uga'ñ.

All you are going to proudly  
these move as you sit.  
things

---

<sup>1</sup> The families are told to be on the alert for invitations to a potlatch, when the child will be tattooed, etc.

In your father's house, in your father's house, Cape Q!ō'na  
sea-gulls<sup>1</sup> make cries as they eat.

You are going to bear yourself proudly in the midst of  
these things.

In your father's house, in your father's house, Nass Inlet  
sea-gulls make cries as they eat.

You are going to bear yourself proudly in the midst of  
these things.

## 41.

Hala' gagí'ñ gu, hala' gagí'ñ gu.

Come, let us take there; come, let us take there.  
(the baby) on (the baby) on  
our knees our knees

Gō'nga na'ga qā'fi gutgī gaḡaga'ñ, gutgī gaḡaga'ñ.

Its father's house inside to each hand it, to each hand it.  
other other

Hala' gagí'ñ gū', hala' gagí'ñ gū'.

Come, let us take it come, let us take it  
on our knees, on our knees.

Come, let us take (the baby) on our knees! Come, let  
us take (the baby) on our knees!

Hand it to one another inside of its father's house, hand  
it to one another!

Come, let us take it on our knees! Come, let us take  
it on our knees!

## 42.

Hao da'lañ la'a hao dala'ñ la tcīna'-i lanā'ga<sup>2</sup> gut gīda

You

you

grand-  
father's

town

upon chiefs'  
children

gañḡaḡdiā'n,

walking about,

<sup>1</sup> That is, those invited to the potlatch.

<sup>2</sup> Sometimes qaqa'nga ("his town"), perhaps qaḡa'oḡa, was substituted for lanā'ga.



DalA'n sgun ya'daṅs g'ṭsîs, dala'ñ ya'daga.

You (are only fit to be chiefs' you are fit to be.  
the) (ones) children,

Sqada'ls dala'ñ ya'daga,

Great ones you are fit to be,

G'ṭsî's dala'ñ ya'daga.

Chiefs' you are fit to be.  
children

You walk about as chiefs' children in your grandfather's town.

Only you are fit to be chiefs' children.

You are fit to be sqada'l (close relatives of chiefs).

You are fit to be chiefs' children.

Stasa'os qē'gawa-i.

## 43.

Wa'lu dī'nañ gīda' kūxiā'ñgwansī' lu gñxan sī'ṭgēt a'ñga

At that my child youth goes around as a when for alone my own  
time nothing

ṭa q!ā'-ugwañ.

I sit around.

When my child becomes a youth, I shall vainly sit around alone (for he will go to live with his uncle).

## 44.

G'ṭîn-dja'tgañ ianā'+ñ sū'wañ.

Eagle woman of he married he says.  
his own

Adi'daxua xa'nhaio waga gā'djiwañ sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Adi'daxua xa'nhaio waga gā'djiwañ sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Ha'la waga da'osgian dī'gō.

Come, his (wife) let us all go and get!

Ha'la waga da'osgian dī'go.

Come, his (wife) let us all go and get!

Adī'daxua xa'nhao waga gā'djiwan sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Ha'la waga da'osgian dī'go.

Come, his (wife) let us all go and get!

He says he has married his own Eagle woman.

Here behind us he says his wife is sitting.

Here behind us he says his wife is sitting.

Come, let us go and get her!

Come, let us go and get her!

Here behind us he says his wife is sitting.

Come, let us go and get her!

## 45.

DAñ sgu'nxan gua djā'ada kudjū'diawîs,

You are not the woman we who belong to  
only one a low family,

DAñ sgu'nxan gua djā'ada kudjū'diawîs.

You are not the woman we who belong to  
only one a low family.

Djia'djats hao qoa'nga,

Women are plenty,

Djia'djats hao qoan kuha'oga.

Women plenty belonging to  
a low class.

You are not the only woman of our low-class family,

You are not the only woman of our low-class family.

There are plenty of women,

There are plenty of low-class women.<sup>1</sup>

---

<sup>1</sup> This contains a polite self-abasement, which is of course intended to be taken in exactly the opposite sense.

## Sqaā'ladas.

46.

WA'ga xē'gañ qeñgî'ndala-i (four times).

His(son or making a great went by on  
daughter) noise the water.

Agua ga'-idjîxuihao.

I wonder which way he is going  
(i. e., the child)!

WA'ga xē'gañ qeñgî'ndala-i.

His(son or making a great went by on  
daughter) noise the water.

A'gua gwaïsku'ngwi.

It must towards the north  
be point of the islands.

His great son (the child) went by upon the water with a  
great noise.

I wonder whither he is going!

His great son went by upon the water with a great noise.  
Perhaps to North Island (to invite the people to a potlatch).

47.

Hî hîyaihîya gwa-i kî'lsLa-i hao ahai'ya aya q!ai'gîndalañ  
Island chief this was coming

† gūda'ñ hao ihî ihî ahaiya

I thought, but

KîlsLa'-is lua'-i l!a qeñgîndala-i, hî hîyai hîya.

Chief's canoe, however, comes greatly.

I thought the island chief<sup>1</sup> was coming,  
But the chief's canoe comes greatly.<sup>2</sup>

---

<sup>1</sup> The "island chief" probably refers to Raven or another supernatural being.

<sup>2</sup> That is the canoe of this infant.



Ayā'ña kí'lsLa-i gā'ña (four times).

Be careful of chief my own.

Dja Lan ła q!ō'gugago.

Say, stop biting.

DAñ si-ū' djigu'ldaxwañ gīda'-i.

Your mouth mosquitoes common  
might be- things.  
come crooked

Be careful of my chief.

Stop biting!

Your mouth might become crooked, common mosquitoes.<sup>1</sup>

Dā gut gua gagwai'ya gagwai'ya; qa'-idjis qās gū'sta

You your ? to fall into to fall into spruce top from  
mind (the cradle) (the cradle);  
made up

gagwai'ya; sq!aos qās gū'sta gagwai'ya.

to fall in; salmon- top from to fall in.  
berry bush

Did you make up your mind to fall (into the cradle), to  
fall in from the top of a spruce-tree, to fall in from  
the top of a salmon-berry bush?

Ā'dañ gō'nga nā'gaga adā'ñ tcí'nga nā'ga, adā'ñ tcí'nga

Your father's house in, your grand- house, your grand-  
father's father's

nā'ga,

house,

Gilū'sams<sup>2</sup> sq!ē'na-i ga tagō'ñatxandies ga dāñ qoya'

Nass Inlet sea-gulls make a noise while eating in you dear

gā'lgatwañ.

move about highly.

<sup>1</sup> The singer is probably drawing an analogy between the biting of mosquitoes and bad words used towards the rich by common people, who are called "mosquitoes."

<sup>2</sup> The second time this was sung, Q!ō'na kün ("Q!ō'na Point") was substituted for Gilū'sams.

A'dañ ɣō'ñga nā'gaga ɛgai-ū'kun sq!ē'na-i ga tagō'ñal-  
 Your father's house in Skidegate Point sea-gulls make a noise while  
 xandies ga dañ gī'dagaɣaɬ.  
 eating in, you get higher all the  
 time (receiving  
 more tattoo-marks, etc.)

In your father's house, in your grandfather's house, in  
 your grandfather's house,  
 Where Nass Inlet sea-gulls (i. e., the Nass people) make  
 noises as they eat, you, dear, move highly.  
 In your father's house, where Skidegate Point sea-gulls  
 (i. e., Skidegate people) make a noise as they eat, you  
 get higher (i. e., become a greater chief) all the time.

## 51.

Ayā'ña ɪldjao yaña xī'lsis gañā'ñ gu'tgei dala'ñ xī'ldjî  
 Be careful, noble men mine, leaves like to one you are going  
 another  
 qē'ndaldiasga.  
 to grow.

Ayā'ña kī'lsLa-i gā'ña, ayā'ña kī'lsLa-i gā'ña.  
 Be careful, chief mine! Be careful, chief mine!

Be careful, my noble sons! you will grow to one another  
 like leaves.  
 Be careful, my own chief! Be careful, my own chief!

---

ɛgā'xet gîtna'-i.

## 52.

Ā'gua tla'gagua gagí'ñañ awā'gua kī'lsLa-i?  
 Right for it crying sitting right chief?  
 here here,  
 Ā'gua tla'gagua gagí'ñañ awā'gua kī'lsLa-i?  
 Right for it crying sitting right chief?  
 here here,

Ā'gua ha'yat xA'nhao djā'sasgaña dAñ gō'tga djī'ldasga  
 Right will not belong your sisters yours sit up make him,  
 here higher  
 kī'lsLa-i?  
 chief?

Lgā'natsgā'ña sq!ens îs ga t'agAñaxaňgA'ns gaña'ñ dAñ  
 Cousins (yours are) sea-gulls are some make them ery by like you  
 (like) people stepping on  
 xē'tga sūsġi'ňgas kī'lsLa-i.  
 in front say is going chief.  
 of to be

Ā'gua t!aga'gua gagī'ñañ awa'gua kī'lsLa-i?  
 Right for that crying sitting right chief?  
 here here,

Are you crying for it, chief?

Are you crying for it, chief?

Are you crying for your sisters, that you be seated up  
 higher (on a pile of blankets)?

For your cousins, that there be people in front of you as  
 numerous as if people made sea-gulls cry, being obliged  
 to step on them, —

For those things are you crying here, chief?

## 53.

Dīga gā'goaya+, dīga gā'goaya+, yē hē hē,  
 To me you came, to me you came, yē hē hē,

Dīga gā'goaya, dīga gā'goaya.

To me you came, to me you came.

Awa'-i L!a'hao dī'ga dīna'ñ ga gwaiya'gan.

Mother instead of to me my child to came walking.  
 some one else (me)

Awa'-i L!a'hao dī'ga dīna'ñ gīt gwaiya'gan.

Mother instead of to me my child chief's came walking.  
 another child

Awa'-i gā'dji wēhē,<sup>1</sup>

Mother of noble mother,  
 family

Awa'-i gā'dji awa'-i (four times).

Mother of noble mother.  
 family

---

<sup>1</sup> Equivalent to awa'-i.

You came to me, you came to me, yē hē hē!  
 You came to me, you came to me.  
 You came walking to me, calling me "mother," instead  
 of to some one else.  
 To me my child, who is a chief's child, came walking,  
 calling me "mother,"  
 Mother of noble family,  
 Mother of noble family, mother of noble family, mother  
 of noble family, mother of noble family.

## 54.

Gūgu's gi la gîtgîñā'+ñ?

What for he is crying like a  
 (or she) noble's son [gî't]?

Gūgu's gi la gałgałwa'ñ?

What for he moves around?

Atcī'na-i nā'ga-i gī la kungîñā'ñ<sup>1</sup> gałgałwa's ahī'gua, etc.

Grandfather the house for he is crying moves about as  
 he is seated.

Why does he cry as a noble cries (i. e., softly)?

Why does he move around as he sits?

He moves around and cries for grandfather's house.

---

Yā'k<sup>u</sup> gî'tîna'-i.

## 55.

(Words in Tlingit)

Ya'naxē, ya'naxē; ā'hao; ya'naxē, ya'naxē.<sup>2</sup>

Gadjī'djūs dūqał dAsgī xūk<sup>u</sup> yana.

his dog

WAgakīda kada'ostēdja.

---

<sup>1</sup> Equivalent to gî'tgîñāñ.

<sup>2</sup> This line is repeated several times.

## Haida Equivalent.

Xa'as xa'nhao qē'gas wa'ga A'ñga k!ū'gaga'ñga :  
 Dogs even when they to them theirs love :  
 have pups

Wa'añhao A'ñga ga dī k!ūga'gañ.  
 That is why mine I love.

Even dogs love their offspring :  
 So I love mine.

## 56.

Īhiyiyaha, etc.

Q!ēt gā'atgē dañ tci'ngañ a L! da'lgîns lū dañ gē'daŋgîn  
 Passage through to you guests come here when you used to dance  
 gaña'ñ dañ gētga'ñañ dā gūdaña'owus dā ku'ngîñansa.  
 like you to be dancing you thought to be so you cry for it.  
 (etc.)

llū ga gē'daŋgîn gaña'ñ wa'ga gē'daowus.  
 Olden things were like that way it is now.  
 times

Xa'ldañ dā'gans xa'nhao gu'lxa lās dā'gaxida.  
 Slaves even own even abalone- good begin to own.  
 (common people) shells

Īhiya, etc.

Īhiyiyahä, etc.

You cry because you want to dance as you used to when  
 guests came through the strait<sup>1</sup> to you.

It is not now as it was in olden times.

Even slaves (that is, members of other families besides  
 the Yak<sup>u</sup> gítîna-i) are beginning to own good abalone-  
 shells.

Īhiya, etc.

---

<sup>1</sup> The strait is probably Skidegate Channel.



Hī hī ha hī, etc.

Lan L!a ku'ngîñañ.

Stop, how- crying.  
ever,

Lan L!a kû'djiū.

Stop, how- and sit  
ever, down.

Ĥima'n sqā'laña-i dā'ñga gu'tgan kūdā'sdiga.  
(Kind of stowed away yours lies in many caches one after  
skin) the other.

Î'siñ qā'li gut dā kūxiā'ñgwa'ñgasañ.

Again inside you will go round.  
(of house)

Lan a<sup>1</sup> sga'-iĥ kîlsLa'-i ĥ qē'gan.<sup>2</sup>

Stop your crying, chief I bore.

Hī hī ha hī, etc.

Hī hī ha hī, etc.

But stop crying!

Stop and sit down!

Your ĥima'n blankets lie stowed away in many storehouses.

Again you will go round inside of the house.

Stop crying, chief I bore!

Hī hī ha hī, etc.

Īhī ihī hī, etc.

Gū'gus tla'gahas dīna'ñ kūngîñā'ñnodigañ?

What for my child sits crying?

Gu'lhas tla'ga gwa dīna'ñ kūngîña'ño?

Abalone- for ? my child cries?  
shells

Dāñ gaña'ñ gwa dī kîlsLiawus qāñ ĥ qē'gan.

You like ? I sit a chief, my uncle I bore.

<sup>1</sup> Equivalent to ĥa.

<sup>2</sup> The word dīna'ñgan ("my son") is sometimes substituted for ĥ qē'gan.

Ihī ihī hī, etc.

For what does my child cry?

Does my child cry for abalone-shells?

Like you I sit as a chief, uncle<sup>1</sup> that I bore?

## 59.

Lí'ñgua xaldā'ñgañ q!ō'lgēt [ahīyia]

Why is it your slave close by,

Hao dā ilgīyā'gaññ dā sūkū'djiwañ?

You want something you say?  
you cannot get,

Dañ qō'naga kūdjū'geda qāñ † qē'gan.

You are too foolish, my uncle I bore.

Why do you cry for something that you cannot get,

Sitting close by your slave?<sup>2</sup>

You are very foolish, uncle I bore.

(For Girls.)

## 60.

Ihīhīa, ihīhīa (many times).

Tā'-idaldans dī'txa xa'nhao dī'nañ kū'sqetgwansi lū sq!ao-

Waves behind even my child looks around when salmon-

gāns q!ana's at dī'nañ dī gññqō'nañgasañ.

berries unripe with my child one will fool.

Ihīhīa, ihīhīa.

Ihīhīa, ihīhīa, etc.

When my child looks around behind the waves even, she

will fool me with unripe salmon-berries.<sup>3</sup>

Ihīhīa, ihīhīa.

<sup>1</sup> One of the parents' ancestors is reborn: therefore the child is called "uncle."

<sup>2</sup> The mother calls herself the child's "slave" in jest. An "uncle" is reborn in the child.

<sup>3</sup> I could get no clew to the significance of these words, which are evidently partly metaphorical.

Ī hīyaha, etc.

Gusta gī'hao dī'nañ kuñgîñā'ñgañ?

What for my child cries?

Q!ō'na kun xē'txa kuḷí'ndala-igī í'sîñ gē'da kuḷindā'lgasan

Q!ō'na Point in front to pass along by again cries for she will travel by  
of canoe that canoe

q!o'lgan djā'ga?

my master's wife?

Īhī', etc.

Ī hīyaha, etc.

For what is my child crying?

Does she cry to pass along again by canoe in front of

Point Q!ō'na, my master's wife?<sup>1</sup>

Īhī', etc.

(For Boys.<sup>2</sup>)

Ayī'hiya, ayī'hiya (many times).

Dā îsîñ gut lā'gaasañ Łgai-ū' l'nagā'-i qāñ 1 qē'gan.

You too will be happy there Skidegate town, my uncle I bore.

Ayī'hiya, ayī'hiya (many times).

Ayī'hiya, ayī'hiya, etc.

You will again be happy there in Skidegate town,<sup>3</sup> uncle

I bore.

Ayī'hīya, ayī'hīya, etc.

<sup>1</sup> By saying "master's wife," the singer implies that her child will marry a higher chief than herself. "Passing along again" refers to the former existence of the child. Point Q!ō'na is near Nasto.

<sup>2</sup> Song No. 62 is said also to be used for girls, with some changes in wording

<sup>3</sup> The Yā'k" gîñā'-i are said to have lived originally in the middle of Skidegate village.

I hī'hīa.

Gū'sgihao dā kungiñā'ñwañ?

What you are crying for?

Xā'na-qa'li gī gua dā ku'ngîñañ?

Skidegate Inlet for ? you cry?

Î'sîñ sta dañ kî'îñawasañ.

Again from you will have news sent  
around about you.

I hī'hīa!

What are you crying for?

Do you cry for Skidegate Inlet?

Again from there you will have news spread around about  
you (when your husband puts up a house-pole).

Gada'ldiañ, gada'ldiañ (many times),

How great you are, how great you are! times)

Sū'digwañ gī'dadiañ, gī'dadian (last word repeated several

They said belonging to a high family, belonging to a high family

A da'lañ siñq!a'odaga agē'gī at tlā'gwus klī'tayū'-gadas

You gambling-stick bag into with copper throw a great one  
(in exchange for services)

wa'at sgun gīdā'diañ sūdī'gwañ.<sup>1</sup>

with it only belong to a high family, they say.

How great you are, how great you are! etc.,

They say belonging to a high family, belonging to a high family, etc.

In exchange you throw a great copper into the gambling-stick bag.<sup>1</sup> They say those with this are the only ones who belong to a high family.

---

<sup>1</sup> This is difficult to translate. Reference is made to a chief of this family who always staked a copper when he gambled, and invariably won.

Qā'-iaŋ lā'nas.

(Songs of Qā-i l'nagā'-i.)

65.

Qā-i dī'txa+ ɬ qí'ngwañ qa'odī+ kí'lsLa-i hñ ɬ qē'xa  
Sea-Lion behind I was looking a while, chief is going I found,  
(Town) around to be

kA'nɣida-i+.

boy just big enough  
to walk.

Aiyā'ña, aiyā'ña, kí'lsLa-igan.

Take care, take care, my own chief!

Aiyā'ña qí'ngētgañ.

Take care, my own master  
(or chief)!

While I was looking around behind Sea-Lion Town, I  
found the future chief, a boy just big enough to walk.

Take care, take care, my own chief!

Take care, my own master!

66.

Qā-igagī+djat ī+niā'nai ga ai í'í'iangAn.

A woman of Qa-i went out and married,  
married,

L! ɬqaxiasLaia'si gu lū qē'da-i hao gao-uŋa'ñ gua kí'lsLa-  
They are going to call there canoe largest is gone in the ? chief  
him, (i. e., chief's) morning,

igā'+na.

my own.

One went to Sea-Lion Town to marry.

They were going to call him, but the chief's canoe was  
gone in the morning, my own chief.<sup>1</sup>

---

<sup>1</sup> An incident in the family history is involved. When they set out to call the chief who was going to marry, the canoe was gone. It was customary for the chief to give a canoe when one of his family married. This is probably referred to.



## 67.

Tci'nañ sŋgā' nañ kūgwai'ya<sup>1</sup> skoa'gagîn gē'tgagī<sup>2</sup> hao.

His grand- place some went a long behind was there.  
father's one time ago

Lū'ga gū'ga ga sldā'ldañ lūgagū'ga ga qīngiñgī'ña;

On his canoe planks they put on on his canoe thing is great on the  
their sides water;

Wa'gan dī'na+ñ hī'dja+la-i wa'gan dī'nañ kudjū'gaasañ.

For it my child is a boy (baby for it my child is going to be a  
word), leader.

Yā'ña, yā'ña, kīsla'-igan. Yā'ña, yā'ña, kī'ngetgan.

Be careful, be careful, my chief! Be careful, be careful, my master!

My child is a boy because he is going to do as his grand-  
father did when one went to his place long ago.

After he had been there, his canoe was so deeply laden  
(with gifts), that they had to put the weather-boards  
on it (to increase its capacity);

For it my child is going to be a leader.

Be careful, be careful, my chief! Be careful, be careful,  
my master!

## 68.

Gut sī'+lgadaga'ñ xā'nhao kī'ga kuqēda's at (a) la

Each right after even names aristocratic with he  
other (baby)

kia'gañao gūdā'gū.

call it sitting thought he would.

Kīsla'-i kugwē'dalañ<sup>3</sup> sūwa'ñ.

Chief while walking hither he said.

Ā'yaña kī'nget gō'ñga hīnga'n.

Be careful chief's father is going to be!

Dī'nañ ayā'ña q!o'ldjat xā'tga hīnga'n dīna'ñ.

My child be careful, chief-woman father is going to be my child.

<sup>1</sup> Equivalent to qa'ga.

<sup>2</sup> Equivalent to gē'tgaqa.

<sup>3</sup> Kugwē'dalañ ("while walking hither") is a low-class word referring to the chief himself.

He thinks he would use high-sounding names, one after the other, (to the others of his own family.)<sup>1</sup>

He says the chief comes walking.

Be careful of the future chief's father!

Be careful of my child, the future chief-woman's father!

(Songs of Kaisun.)

69.

Qoandī'gīnī qoandī'gīnī kī'lsLa-i+,

There used to be plenty, there used to be plenty, chief,

Dañ nā'ga ga Lla'hao qoa'ndīgīnī kīlsLa'-i;

Your house in but there used to be plenty, chief;

Qoandī'gīnī+ qoa'ndīgīnī kīlsLa'-i;

There used to be plenty, there used to be plenty, chief;

Qoandī'gīnī+ qoa'ndīgīnī' kīlsLa'-i.

There used to be plenty, there used to be plenty, chief.

Lgua' nañ L! tā'nga hū'gañgīn kīndā'la wa klia'oga gī la

While one they came to saying hū on great waiting for for that  
by canoe, canoe, (= chief), it

gāgīnā'ñ-gaŋgaŋ.

you cry and move.

Qoandī'gīnī, qoandīgīnī, kī'lsLa-i; qoandī'gīnī, qoandī'gīnī,

There used to be plenty, there used to be plenty, chief; there used to be plenty, there used to be plenty,

kī'lsLa-i.

chief.

There used to be plenty, there used to be plenty, chief,

There used to be plenty in your house, chief;

There used to be plenty, there used to be plenty, chief;

There used to be plenty, there used to be plenty, chief.

<sup>1</sup> The child is supposed to call others of his family by aristocratic names, and himself by a low one.

You cry and move about to see them come by canoe  
(to the potlatch), great chief.

There used to be plenty, there used to be plenty, chief;  
there used to be plenty, there used to be plenty, chief.

## 70.

Ała qí'ngugwā'ñgaña-i, ała qí'ngugwā'ñgaña-i.

I used to see it, I used to see it.

DAñ nā'gaga ła'ahao t!agō's gōdā'gañas hao gut at

Your house to I copper used for making now each with  
boxes other

gatkîndaga'ñdiesi ał<sup>1</sup> dAñ kī'îña kī'nłgaługani.

make a noise by knock- with you news of goes about as you  
ing against move about.

Ała qí'ngūgwā'ñganî, ała qí'ngūgwā'ñganî (an indefinite

I used to see it, I used to see it.

number of times).

DA'ñ nā'gaga ła'ahao malē'łga-i łga'djudia's (so) a'ł dAñ

Your house in cranberry-bushes grew of you

kī'îña kī'nłgaługani.

news of goes about.

Ała kī'ngūgwā'ñgañ, ała kī'ngūgwā'ñgañ.

I used to see it, I used to see it.

I used to see it, I used to see it.

News went about that boxes made of coppers in your  
house sounded as they knocked one another.

I used to see it, I used to see it.

News went about of cranberry-bushes growing in your  
house.

I used to see it, I used to see it.

---

<sup>1</sup> Equivalent to at ("with").

## 71.

Ū+hua',<sup>1</sup> ū+hua', ūhua'-a-a,  
 Loftiest one, loftiest one, loftiest one,  
 Dañ nā'ga ga l!a qoa'ndīgīnī gua k'īslā-i.  
 Your house in there was formerly plenty, ? chief.  
 Gī'na uhua', uhua', qāñi sku'na yūda'lgañas a,  
 Some- greatest greatest inside (some- smells strongly,  
 thing, one, one, thing) big  
 U'hua, ū'hua, qí'ndal?  
 Loftiest loftiest mightiest  
 one, one, one?

Loftiest one, loftiest one, loftiest one,  
 There used to be plenty in your house, chief.  
 Does not something big (i. e., a whale) smell strongly in  
 your house,  
 Loftiest, loftiest, mightiest chief?

## 72.

Ū'hua qînda'l, ū'hua qînda'l (la)  
 Mightiest chief, mightiest chief,  
 T!ak!ñgāña ga la' qínwa-i gaatxan qí'ndju,  
 His own children go to (be born from) without it chief,  
 (to be born) come out of (why not)  
 U'hua qí'ndal, ū'hua qí'ndal, ū'hua qînda'l la?  
 Mightiest chief, mightiest chief, mightiest chief?  
 U'hua qînda'l, ū'hua qînda'l la,  
 Mightiest chief, mightiest chief,  
 Gí'sto dañ lū yū'ga a'wañ qí'ndju,  
 Who you as large settled chief,  
 down  
 U'hua qînda'l, ū'hua qînda'l?  
 Mightiest chief, mightiest chief?

---

<sup>1</sup> Ūhua' is a very high word, only applied to one or two chiefs who attained especially great power.



Mightiest chief, mightiest chief,  
Why did not he (Ḡadaga') choose to be born from his  
own grandchildren (instead of from some of his sisters'  
children), chief,  
Mightiest chief, mightiest chief, mightiest chief?  
Mightiest chief, mightiest chief,  
Who is settled down into such affluence as he (Ḡadaga'),<sup>1</sup>  
Mightiest chief, mightiest chief?

Nā'-ikun qē'gawa-i.

73.

Ī'djîsigwa'ns gī dī'nāñ gwa'wañ sū'wasi.  
Not a common      my child    he refuses      says.  
woman at all

Wa'gī dī'+nañ gwa'wañ nañ sū'wasi.  
To it my child refuses, some one says.

A'ŋga xa'nhao inasū'wa gîť'n-djats xan A'ŋga ina'suwē+,  
His own just there wants that Eagle-woman yet his says he wants  
one that one,

A'ñga xA'nhao īnasí'ñgwañ.  
His own just there he will marry.

Even a noble woman my child says he refuses.

One says he refuses her.

He wants just that Eagle woman for himself (indicating a particular one),

Just that one he will marry.

74.

Dja'+djāts ɭ!aha'ɔ lā, dja'djāts ɭ!aha'ɔ lā.

Women are better (than men), women are better (than men).

Dja'djāts l!a kîñgē'diasla.

Women have more property.

<sup>1</sup> Gadaga', according to story, was the greatest chief of the People-of-Sea-Lion-Town.



KîlsLa-i'gan kîlsLa'-i dañ gē'tgwañ axan?  
 My chiefs (men chiefs you are where?  
 of one's own family)

Women are better (than men), women are better (than men).

Women have more property.

Chiefs of my family, where are you?

(Masset Dialect.<sup>1</sup>)

Łī'elañ qē'awa-i.

75.

Ēya hâ hiē', etc.

Qā'gaigaña nā'ga L!ao Skī'lsîs xē'gandigi wa'di kuñgîña'ñ  
 Uncles houses but Skī'lsîs makes a noise for it (he or she) is  
 in (potlatch) crying.  
 uga'-i.

Wa'di kū'djiwa ē'ya hâ hīē, etc.

For it sits greatly.

Ēya hâ hīē', etc.

But he (or she) is crying for the noise Skī'lsîs (now reborn)  
 makes in his uncles' houses (at the potlatch).

For it he sits greatly.

76.

Gîsta L!ao daga'sado sī'liya dā ska'ndañ kudjū'gi[gē+]  
 Who but will own it after it you are crying are sitting  
 dō'nē ałdjī'wai? <sup>2</sup>  
 younger are sitting?  
 brother

But do you sit crying over who will afterwards own it,  
 younger brother of good family?

<sup>1</sup> In the songs the Masset catch ẽ is strengthened to Skidegate g.

<sup>2</sup> Or kū'djiwai.

Łi'elañ kun l'nagā'-i.

77.

Ā'gua nā'nañ lga gut dī'nañ ku-i-ê'ndalane.

It was his grand- land upon my child walks (a proud word).  
mother's

Wa'gan st!a'ga kudja'oanē.

For it his foot is dear.

GAM ła ku'ngiñañ añ.

Not you cry (excl.)!

My child walks proudly upon his grandmother's land.  
His dear foot is for that (i. e., to walk on it).  
Do not cry!

78.

Nanaigā'ña lga' sgā'nas gu'lxas q!oŋda's lū sgā'nas gī  
Grandmother's land supernatural abalone- stole when supernatural to  
beings shells beings

ħi kiä'gañgîn.

I called.

GAM gîn gu dē guda'ññai hai.

Nothing I wish to eat (?) now.

When the supernatural beings stole abalone-shells from  
grandmother's land, I called to the supernatural beings.  
Nothing I wish to eat (?).

79.

Tci'nañ lū'ga giū'gulaga, tci'nañ lū'ga giū'gulaga.

Grand- wave listens for, grand- wave listens for.  
father's father's

Sta L!ao tci'nañ sī'ga gut kū'djūgiagandalanē.

After but grand- sea upon goes along stopping often on  
it father's the way (upon the water).

(He) listens for grandfather's<sup>1</sup> wave, he listens for grandfather's wave;

But afterwards he goes along upon grandfather's sea, stopping every now and then on the way.

## 80.

Ā'gua nā'nañ lga gut ku'lgalguña'-i gan waga'n sla'ga  
 Here is her grand- land upon walking about for for it use (your)  
                     mother's hands  
 kudjā'wan.<sup>2</sup>  
                     dear.

Use your hands, my dear, to walk about upon grandmother's land.

## 81.

Gia'gañ L!ao yuā'ndaga-i, gia'gañ L!ao yuā'ndaga-i.

My crests how- are very large; my crests, how- are very large.  
 (or figures), ever, ever,

Hao q!a'liñas yuā'ndaga-i, hao q!a'liñas yuā'ndaga-i.

This image is very large, this image is very large.

Gia'gañ L!ao yuā'ndaga-i, hao q!a'liñas yuā'ndaga-i.

My crests, how- are very large, this image is very large.  
                     ever,

La L!ao gaogē'ldasañ, la L!ao gaogē'ldasañ.

I them will put away, I them will put away.

Hao q!a'liñas yuā'ndaga-i, hao q!a'liñas yuā'ndaga-i.

This image is very large, this image is very large.

My crests (as carved) are very large, my crests are very large.

This image is very large, this image is very large.

My crests are very large, this image is very large.

I will put them away, I will put them away.

This image is very large, this image is very large.

<sup>1</sup> The "grandfather" here referred to is probably Raven.

<sup>2</sup> Kudjā'wan is also a "high word" for "to sit."

## 82.

A Laga-i yuku'ndjudasi i'ñgut sgā'nas ū dala'ñ yê'dada-  
 This land is a point (Rose Spit) on supernatu- those you left.  
 ral beings  
 dīgīnī.

Supernatural beings used to leave you' on this point of  
 land (i. e., Rose Spit).

---

SL!ê'ña lā'nas.

## 83.

Hawa'nō qō'godañ Skí'lsîs l'nagā'-i.  
 Still stands Skí'lsîs's town.  
 GAM † dī'gu ku'ñgîñañ.  
 Not upon me cry.  
 (my knees)

Skí'lsîs's town still stands.  
 Do not cry upon my knees!

## 84.

Yên dañ i'skudals lū gam † dī'gu ku'ñgîñañ hañ.  
 Truly you are chief (or if not you on my cry!  
 "dear") (imp.) (knees)  
 Dī gwa ga lgaiqendigwa'ñus.  
 I am not rich.

If you are truly a chief (reborn), do not cry upon my  
 knees!

I am not rich.<sup>1</sup>

---

<sup>1</sup> The child is scolded as being a reborn chief, and too great to cry.

Gū'gus t'iao dāñ sū'kudjiwañ gia'ga t'la'gwa?  
 What for you are crying? things for?  
 (clothing)

Wask!ièn a'ña dāñ gia'nda kudjū'asañ.  
 But yours you shall wear chief (or "dear").

For what do you cry, chief (or dear)? For clothing?  
 You shall wear it, chief (or dear).

Nañ gēst' dī'na qoga'-iwas lū naas gadō' dī'na kū'sqeda-  
 Out of his house mine goes out when, house around mine will walk  
 gwañasañ.  
 and look.

Í'ldjao dā'ñAł kuda'ltc!aasañ.  
 Chief with my dear will enter.  
 (or rich man)

When my child goes out of his house, he will walk around  
 among the houses and look about.  
 With chiefs (only) my dear will enter.

---

Skí'daoqao.

Dāñ tcīn ũkliä'nao dān dā qä'tcū kū'udañ.  
 Your grand- by stick (cedar you for is looking chief's son  
 father trunk used for canoe) (or "dear").

GA'í<sup>6</sup>Añ kū'slîgał.  
 To yourself go straight up.

Your grandfather's canoe is looking for you, dear.  
 Go straight up to it.

---

<sup>1</sup> Sung also as a "proud song" (ʔā'ʔagadañ sʔā'lana-i).



Ula'man gĩ'lgigaslas lū tcl'a'āñ gut ku'sgetgñ.

Ula'man is on the sea when his canoe upon the captain  
(in sight) companions looked about.

A t agA'ñ kĩ'lsLa kudjū'da.

Make yourself a chief's son, dear.

Haiya kĩ'lsLa-i, haiya kĩ'lsLa-i, ha'oîsîn kĩ'lsLa-igan.

Now chief, now chief, again chief.

When Ula'man<sup>1</sup> lay in sight on the sea, the captain looked about upon his companions (allowing them to relax their efforts).

Make yourself a chief's son, dear.

Again he is a chief, is a chief, is a chief.

---

<sup>1</sup> Ula'man is a long, low hill near Rose Spit, generally the first sighted by canoes from Port Simpson and neighboring places in the Tsimshian country. The mother is probably thinking of the time when her child will come home from trading with the Tsimshian. A third song, which I was unable to obtain in Haida, tells in the first verse about intermarriages between the young men of the Skĩ'daoqao and young women of the StA'stas; in the second verse, of intermarriages with women of the Gĩtĩ'ns of Masset.

## II. — MOURNING-SONGS.

(Kí'ldjao qaga'n or S<sup>s</sup>ai'ga s<sup>s</sup>alAña.)

(Masset Dialect.)

Yak<sup>u</sup> lā'nas.

89.

Hao gua dAñ qā'gułAgī.

? you are going down.

Djigō'es gu qagū'łAga kuda'l.

Sun there is going down, dear.

Are you going down?

The sun there is going down, dear,<sup>1</sup>

90.

Qeda'o gu wa qeda'o gu wa, gada'-i ħi qēga'na.

War men ? killed<sup>2</sup> war men ? killed dear daugh- I bore.  
you, you ter

Qēda'o gwa wa, qēda'o gwa wa.

War men ? killed war men ? killed  
you, you.

Did warriors kill you, did warriors kill you, dear daughter  
that I bore?

Did warriors kill you, did warriors kill you?

---

<sup>1</sup> The dead man is likened to the sun.

<sup>2</sup> Literally, "did."

## 91.

Qoangē'dañ, qoangē'dañ, qoya'sga

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.<sup>1</sup>

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.

---

SL!é'ña lā'nas.

## 92.

Gū'stas Lī'nañ a q!é'nañ ana'ñ xī'ladīgwañdañ?

What (nothing) myself certain shall use for medicine?  
thing

Gū'stas Lī'nañ a q!é'nañ ana'ñ xī'ladīgwañdañ?

What (nothing) myself certain shall use for medicine?  
thing

Q!é'nañ a dī A!kū'skīdēgwañ.

For myself I have nothing.

Qoya's dañ xañhīña'-i.

Dear your face.

What medicine shall I use (in my affliction)?

What medicine shall I use?

I have nothing to comfort me.

Your dear face (I long for).

---

<sup>1</sup> That is, my grief is too great to bear.

93.<sup>1</sup>

Qo-ēs LLí'ñalañ 'a-i † kusí't!A†.

Clouds open with through, look down.  
your hands

Dañ †ū'yîña-i dañ xA'ñîña-i.

Your body all your face all (we  
wish to see).

Parting the clouds with your hands, look down (from  
Tā'xet's house).

We wish to see your body and your face.

94.<sup>2</sup>

Kliwa'-i L! nañ qǎ'ñas lū gwī nañ qǎ'-idañ.

The trail but one could see if upon one could go.  
(of the dead) (= I)

Gwai'yē dañ ā'ldjiwa-i.

Elder brother, your whole body.

If I could see the trail (of the dead), I would enter upon it.  
Elder brother, (I want to see) your whole body.

95.<sup>3</sup>

Gîn st!ē'dīguña-i gwai'yai,

Some- makes my heart elder brother,  
thing sick (or very  
(= you) sad),

Gîn st!ē'dīguña-i.

Some- makes my heart  
thing sick.

Something (i. e., the loss of you) makes my heart sick,  
elder brother.

Something makes my heart sick.

<sup>1</sup> Sung only by the women of this family.

<sup>2</sup> Sung by a man named Skilqoē'Las for his brother.

<sup>3</sup> Sung by the same man as Song 94.

If you thought so (i. e., if you chose to die), why did you not seat me in the shelter of a tree? <sup>1</sup>

97.

For what am I, unfortunate one, looking?  
Alas! my niece.

98.<sup>2</sup>

If you had seen land, beloved, you would have saved yourself, dear.<sup>3</sup>

<sup>3</sup> This is merely the sense of the Haida.



Family Doubtful.

99.

GAM ɭa i'ɭ!da qē'gaxaŋgo (repeated over and over).  
Not you at us look.

Do not look at us.

100.<sup>1</sup>

Dalʼn̄ gu kɪlsta-us dī L!ao gAM kɪlstastA dī gudʼn̄haŋgAN.  
Your    ?    voices are I    but    not have a tired I    want to.  
               tired,                                  voice

Your voices are tired, but I do not want to have a tired voice (i. e., I do not want to cease wailing).

<sup>1</sup> Perhaps a song of the LîêlAñ qē'awa-i.

### III. — MISCELLANEOUS SONGS.

(Masset Dialect.)

Battle-Song (Gu îsda's s<sup>e</sup>ā'laña-i) of the <sup>e</sup>ao sl!an l'nagā'-i.

101.

Ā'gua Skî'lsîs l'nagā'-i <sup>e</sup>ai'ya gagō'das hō.

Here Skî'lsîs's town lies.

DAñ gua gū'la dō'na-i (repeated four times).

You ? think it younger  
good brother?

Here lies Skî'lsîs's town.

Are you pleased with it, younger brother? <sup>1</sup>

---

Battle-Song sung in Tsimshian.

102.<sup>2</sup>

[Sung around the head of an enemy raised upon a pole.]

You Tsimshian people are foolish. Are you like coppers? <sup>3</sup>

---

<sup>1</sup> The "younger brother" is perhaps a captive or an opponent in battle.

<sup>2</sup> I was able to obtain only the translation of this song.

<sup>3</sup> Because they were fearless in battle.

## Battle-Song of Women.

103.

[Song by women during the absence of their husbands  
with a war-party.]

Sk!A'ga-o t!a'ēt qō'nagañ.

Sk!A'gao, this one killed many people.

Sk!A'gao killed (and enslaved) many people.

Song used by All Families in making Peace

(Ga lā' s<sup>ə</sup>a'lāña-i).

104.

Yē! dī tādā's lū q!e'nañ dī u'nsatsgaiya'ndō.

Raven me ate if myself I would not know.

Ao līsīnōt daga'ñ ǀ sū'g.

Now first time for myself I am singing.

If Raven had eaten me,<sup>1</sup> I would not know myself.

Now for the first time I am singing to myself.

Song used by the <sup>ə</sup>ao slān l'nagā'-i in making Peace.

105.

Xā'ṛa gwaī'yē ǵō'ǵgaǵ q!ē'aosgiên.

Haidas' island green has become.

The island of the Haida has become green (i. e. the hats  
have appeared as when spring comes and the foliage  
turns green.)

<sup>1</sup> "Being eaten by Raven" seems to mean being killed in war.

## Songs of Derision.

[Songs of this kind were largely in Tsimshian. The following is a translation of one of them, used in making fun of a poor man who pretended that he was a chief.]

106.

Laugh at the chief! for, although he is a chief, he has  
no rattle in his hand.







